

business. We can not raise a tune at prayer meeting and a row at home.

But to take up the inquiry again as to *why* God requires us to love, we find it is the only power that conquers. God is all-powerful. He is a *conquering* God. Jesus is a *conquering* Savior. Christians are a conquering people. Their weapons are not carnal but mighty through God to the pulling down of strong holds. Love is the only subduing power in the world. Other powers may subject but only love can subdue.

The history of Christianity is simply a history of the subduing power of love. One hundred and twenty disciples nineteen centuries ago waited in an upper room at Jerusalem to be endued with power from on high. It came as a mighty rushing wind and filled all the house, and they began speaking with *new* tongues. "Jesus and him crucified" was their theme. Their glory was in the cross of Christ. Those who applied the torch to the martyr at the stake, who cast the saint of God into the fiery furnace, or the lion's den, or nailed His suffering flesh to the cross, became the first convert, and the next martyr. "The blood of the martyr was the seed of the church." And, oh, how God has warmed and watered that seed!

By the sword of the Spirit Christ has been conquering the world. The mightiest nations of the earth to day are proud to do Him homage—that meek and humble Jesus who was so gentle that He would not break a bruised reed nor quench smoking flax. Take Jesus out of the poetry, art, literature and laws of the civilized nations, and there would hardly be enough left to make a child's primer.

Oh, the power of love. Instead of curses it calls down blessings upon the heads of its enemies. That mighty prayer of Jesus for His enemies which came from his aching heart as he hung bleeding and dying upon the cross, "Father, forgive them they know not what they do," and re-echoed from Stephen, the first Christian Martyr, has come rolling down the centuries subduing every thing before it. Nations and Kingdoms trembled at its approach only to bow to its rule. Every knee must bow and every tongue must "confess Jesus to the glory of God the Father."

1. Love is required of us, then, because according to our frame it is only as we have love that life is a blessing. Only as we have love can we have joy or happiness.

2. Love is the only weapon by which we can possibly subdue an enemy. God intends that his children shall be priests and kings forever after the order of Melchisedek, and in this position they must be skilled in successful warfare.

#### CONCLUSIONS.

1. If God is love, can we believe that if we do not love we are born of God?

2. If God loved us when we were enemies of righteousness must we not do the same to have god-li-ness?

3. Jesus offers as proof of God's perfection the fact that he sends his sunshine and rain alike upon the evil and the good, and then commands us to be perfect even as our "Father in Heaven is perfect."

4. If we salute—love—our brethren only what better are we than sinners? Do they not do as much?

5. Although Jesus knew from the beginning that Judas was a devil, and at his last supper with the disciples, that he had betrayed him, yet he showed no hesitancy in stooping to wash his feet. And when Judas came to Him with a kiss to betray Him into the hands of His enemies love offered no resistance. Considering then the joy which love brings, the power of love, the example of love in God, His Son, the early Christians, how can we refuse to love, serve and try to save even our enemies?

#### TO ISOLATED MEMBERS.

It is a great satisfaction to have members speak their minds if done in love. Then we have an opportunity to turn the reflector so as to throw light where there is darkness. For this reason we enjoy Bro. Crisamore's letter, in this issue, and all other's like it.

1. In regard to Bro. Bashor's World's Fair Speech, it was first published in the EVANGELIST, number 40, last year; and then, to preserve it for future good, it was put up in tract form. All the tracts for sale at this office have first appeared in the EVANGELIST. We have therefore not been hiding our light under a bushel.

2. Rich congregations often need the help of the Lord more than poor ones. You forget, brother, that to be rich in this world does not imply "rich toward God" also. Some of the congregations having the greatest amount of material wealth are "poor, wretched, naked and blind" spiritually. Surely such congregations need a revival as much as any.

3. Do not permit yourself to think that every revival held in a rich church means just that much less assistance by them in mission and charitable work. It works just the opposite. A rich church that has no revivals of her own does not appreciate the blessing, and therefore the responsibility of assisting others to what it does not have itself is not felt. It is hard for us to think others ought to have what we do not; and very hard to persuade ourselves that we

ought to help them get what we do not have.

4. Evangelists are sent where there are the best prospects of building up *self supporting* churches. Mission boards do not yet have means to *carry* weak congregations: the most they can do is to supply an Evangelist for a few weeks meeting in the year.

6. But, Brother Crisamore, why do so many members isolate themselves from church privileges? We know of some cases where it is unavoidable, but in most instances those who do so have not only lost spiritual advantages but have suffered even more temporally. By congregations scattering each one becomes a *robber* of the other. With far too many the question of church privileges is given no thought. The whole matter of changing locations is, "Can I make dollars easier and faster if I go than if I remain." If the question, "Can I have better church privileges by moving," were asked instead of the former, we would have much stronger congregations and more of them. Every member who unnecessarily isolates himself from church privileges should know that he has just weakened some congregation to the extent of his support, attendance and influence. Our relations are double. If others have relations to us we must have to them.

If any one moves into a new place *for the purpose* of establishing a congregation of Brethren, the motive is good, and the reward will be accordingly. Such isolations God blesses. May there be no other kind.

The committee from the Progressive Brethren society, which was appointed to ascertain whether the old St. Mark's Episcopal church, on Commercial street, could be secured for holding services in, report that the Episcopal society are about to recommence services themselves in that edifice. There was considerable talk last spring about erecting a church of their own and the project is being revived again with an enthusiasm that betokens material results. The Brethren sorely need a church. *Daily Courier, Waterloo, Iowa.*

Professor J. H. Hall, wife and son, Misses Annie and Millie Koonts and brother, Mr. and Mrs. Henry Bowman and daughter, Mr. Frank Thompson and son, of near Harrisonburg; Misses Alice and Susie Thompson, Mr. Major Thompson, Mr. Charles Gaither, Mr. Sol Miller, and Miss Lizzie Roof, of Dayton, were in Bridgewater on Wednesday, in attendance of baptismal services elsewhere mentioned in these columns. Most of them attended preaching at the Baptist church on Wednesday night, where, in addition to the able and interesting sermon by Elder Shaver, the rendering of two solos by Prof. Hall were exceptionally fine. —*Bridgewater, Va., Herald.*